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Korea

Historical Sketch of the Missions in Korea

Sixth Edition

(REVISED)

UNDER THE CARE
OF THE

Board of
Foreign Missions
of the
Presbyterian
Church

The Woman's Foreign
Missionary Society of
the Presbyterian Church,
Witherspoon Building,
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KOREA.

KOREA consists of a stretch of peninsular mainland, together with numerous adjacent and inhabited islands.

The entire territory covers 80,000 square miles, lying between 34° and 43° north latitude; and extending from 125° to 129° of east longitude. Its physical configuration somewhat resembles that of Italy. The coast line is 1,740 miles. On the north flow the rivers Ya-lu and Tu-men, which divide Korea from Manchuria and Russian Siberia. Southward and westward are the turbid waters of the Yellow Sea. The eastern boundary is the Sea of Japan, as attractive as it is treacherous; across whose ferry of 300 miles the clustered groups of the "Sunrise Land" appear. A mountain chain traverses the extreme length by a tortuous course, and terminates only with the sea. East of this range lie three of the eight provinces into which the country is divided. A picturesque irregularity—at times positive grandeur—is characteristic of this section; but there is only one river of importance, while the soil is less fertile, the climate less agreeable, and the coast more repellent than on the opposite side. Five fine rivers, abundant coast facilities, naturally good soil and more genial climatic conditions, are found in the western division. To these advantages must be added the attractions of the outlying Archipelago—a wonder-world to the naturalist, a revelation to the tourist, and destined to become, when its resources are developed, a source of immense revenue to the parent State. Language can only inadequately describe what is seen amidst the intricacies of these unnumbered islands—large and small. Some are mere columns, weird and worn, against which the waves beat, and in whose crevices the sea birds find shelter. Others, more extensive, seem to be pleasant garden-spots, where a score of men or the same number of families find support. And here and there rise veritable mountains, one of which is 2,000 feet high.

The winters up toward the Manchurian frontier are very severe—even more so than the latitude would naturally indicate. Further south, the climate has a range similar to that met with in America between the New England and the Gulf States. The rainfall is apt to be excessive, and harsh and persistent winds prevail in the late autumn. Yet the stalwart forms of the natives would seem to prove the salubrity of the air, and the average healthfulness of the kingdom.

The products might be as varied as within similar geographical limits in our own land, but as a matter of fact agriculture is conducted on primitive principles, and the people are content if they secure a mere livelihood from the soil. Pernicious laws, the outgrowth of feudalism, have tended to the repression of private enterprise, and contributed to the support of large estates, which generally have lapsed into decay. In this particular the country has degenerated. Its productions in the past excelled those now found, as regards both quantity and quality.

Besides the rice, corn, millet, barley and beans upon which the people depend, hemp, cotton, tobacco and gin-seng are cultivated extensively. Silk is also produced on plantations of mulberry and "scrub" oak, grown for the purpose of feeding the worms. There is a sufficient range of fruit; apricots, peaches, persimmons and melons are of a fine quality; flowers are universally admired, and cultivated as extensively as private means permit. The wealthier families vie with each other in chrysanthemum exhibits each year. The domestic animals with which we are familiar, except the sheep, are found in Korea. A breed of ponies rivalling the Shetland in size are used as pack-horses. Beasts of prey are numerous in the mountains.

Zoologists meet here a fact not yet explained. The exact counterpart of the Bengalese tiger—the terror of India's jungles—is found in the northern provinces, where the thermometer falls to 10° below zero. Professor Griffis quotes approvingly the grim humor of the Chinese, who say, "Koreans hunt the tiger half the year, and tigers hunt Koreans during the other half."

Korea calls herself 4,000 years old. **HISTORY** accounts refer us to Ki Tsze, the governmental father of Korea. He was a learned man, who acted as adviser to his sovereign, the Emperor of China. His royal master, resenting some supposed interference, cast him into prison. Here he languished a while until a formidable rebellion overthrew the tyrant monarch, and liberated those whom he had unjustly punished. Ki Tsze was thus freed. Yet, although indebted to them for both life and liberty, he refused to abide with rebels, and collecting some like-minded followers, numbering thousands, he led them to the "regions beyond," and established his capital at Pyeng Yang, in what is now the northern province of Korea. This he named "Chosen," Land of Morning Calm. The dynasty thus established was illustrious, and as claimed, continued from 1122 B. C. to the fourth century before the Christian era.

Concerning the aborigines whom Ki Tsze subdued, we know nothing. About 194 B. C. occurred the first Chinese conquest of the land, which was retained, with some interruption, until 107 B. C., when the Kingdom, as such, was obliterated and the territory "annexed" to China, continuing thus for some hundreds of years.

The progenitors of the modern Koreans, according to the authorities cited by Griffis, were the men of Fuyu, a stalwart race from northern Manchuria, who wrested the peninsula from the Chinese, and established the Ko Korai Kingdom. Gigantic armies and flotillas were sent from China to re-assert and maintain the supremacy of the Dragon Flag, but in vain. We find the new Kingdom able to maintain itself until at least the seventh century. While these events were occurring, Chinese immigration, diplomacy and power largely influenced the southern section of the peninsula, which, however, lay outside of the Ko Korai Kingdom. Sectional and foreign wars too numerous to recount prevailed. About the tenth century the whole peninsula was unified under the government of Wang—the Bismarck of his day. The ensuing dynasty comprised thirty-two monarchs. In the fourteenth century this line was overthrown by Ni Taijo, who afterwards received investiture as King. He hastened to acknowledge formally

the vassalage of his realm to China and was consequently the recipient of great honors from that source. From that time to the present the same dynastic rule has been continued. Strictly speaking, however, the direct line ended in 1864.

The Koreans have been described as a cross between the Chinese and the Japanese, but more resembling the latter, though the influence of China has been predominating. The upper and middle classes are largely Confucianists. The *literati* attempt no general research, but content themselves with the writings of the sages of the Middle Kingdom. All documents are written in Chinese, which is studied by every Korean having any pretensions to scholarship. The vernacular tongue, known as Un-mun, is polysyllabic, and has the great advantage of an alphabet. Its use has become very general within the last few years. Dr. Gale says:

"Four hundred years and more ago, Sejong, a wise and great king, conceived the idea of a simple form of writing.... He chose several of his best scholars to work out the same. They journeyed to and from China several times, examined Sanscrit, Pali and other characters, labored on it till they had completed one of the simplest and most perfect word records in the world. The king had the classics illuminated by notes and translations in this new and simple writing, but the proud *literati* felt that it was degrading to use any such despised invention: so they baptized it Un-mun (dirty script), and buried it away in the rubbish heap of forgotten achievements. There it lay until the missionary came.... The first thing he did was to put his holy writings into it, bind it into books and send it out over the land at less than cost price, till the whole nation has become a Bible-reading people.... In Korea there is scarcely a household where some member cannot sing off the simple New Testament while the others listen. This Un-mun, buried so long from sight, is to-day the mightiest factor in the land, and is called no longer 'dirty script,' but Kuk-mun (national character)."*

Until very recently, all education was based on Chinese models and consisted solely in acquiring some thousands of Chinese characters and studying the Chinese classics. Yet it must not be inferred that this discipline is without advantage. It yields valuable results in training the memory and teaching concentration of thought. There are in consequence large

* *Missionary Review of the World*, September, 1909.

numbers of Koreans who are mentally fitted to profit by the larger opportunities now opened to them.

In 1885 the Korean Government established a school for young men in Seoul under American teachers, and from time to time some effort was made to introduce modern science and foreign languages. The political changes of the last ten years have had the effect of arousing a great interest in education, and an intense desire for the advantages of Western learning.

The dwellings of the people are poor enough; many are only of mud, thatched with straw. Where means permit, brick and hewn stone—in some instances finely carved—are used. Household appliances and comforts are few. Adults dress in white garments, made of cotton for the poor and silk for the wealthy. The children are clothed in the brightest of colors. Holidays are common, and public merrymakings frequent. The population is not accurately known; estimates vary from 12,000,000 to 14,000,000.

Woman's status resembles that of the sex in other Asiatic regions. Inferiority is assumed, but practically there is not as much harshness in the treatment of her as might be supposed, or as is often asserted. Under many circumstances women are even treated with respect, and are protected by certain of the laws.

In the earlier ages an undefined superstition held **RELIGION** sway over the people. The unseen "Princes of the Air," the spirits of heaven and earth, the unknown forces throughout space, were "ignorantly worshipped." Buddhism, as an exotic from India, was planted in Korea about the fourth century. At once it took firm hold, and flourished as though indigenous to the soil. For at least ten centuries it held supreme sway, moulding the morals, manners and culture of the realm.

No one has yet given the world an exhaustive review of Buddhism. It will never be done; like the chameleon, the system changes color to suit its surroundings. The Buddhism of Siam is very different from that of Thibet. As found in Hindustan, numerous distinctions separate it from the Buddhism of Japan. The one point it consistently maintains

everywhere, is that this life is full of evil, a curse rather than a blessing. Existence has no value; even death brings no relief, since it introduces man to another state of conscious existence which is as bad as the present, perhaps worse. Hence, joy can only come by what is called Nirvana, a condition equivalent to non-existence or annihilation. This is the underlying thought upon which the superstructure of Buddhism is reared. Temples of this faith are found all through Korea. Although built in honor of Buddha, they really contain numerous gods. In some instances several hundred inferior deities are ranged along the sides of the buildings. These are often made of colossal size, and, in the cities especially, sometimes exhibit artistic merit. As far as practicable, the temples are on hill-tops, and generally surrounded by groves. While uniformity of architecture is not insisted on, a certain resemblance is to be traced in them all. Outside apartments are built for the priests who live on the premises. These men are generally lazy and ignorant fellows, more intent on a life of sloth than upon the advancement of their belief. The support of such establishments is voluntary and often liberal.

Worship consists in prostration and prayer before the idol, the burning of incense, the presentation of paper suitably inscribed, and the repetition of a formula, which is assisted by a rosary held in the hand, and on which the count is kept. At present Buddhism in Korea is on the wane. It has no recognition by the present dynasty, and only exists by sufferance, the priests being looked upon as a low class given up to immoral lives.

Confucianism, while introduced into Korea at an early period, has been prominent there for only three hundred years. It presents five general principles: Benevolence, Uprightness, Politeness, Wisdom and Fidelity. It treats, moreover, of five relations of life, which are: King and Subject, Parent and Child, Husband and Wife, Elder and Younger Brother, and Friend with Friend. Nothing is said of the soul's immortality. Concerning the existence of any God or gods, one of its authorities declares, "Sufficient knowledge is not possessed to say positively that they exist, and I see no difficulty in omitting the subject altogether."

Indeed, Confucianism chiefly seeks to mould society in social and political matters. It presents many admirable ideas, which yet fall infinitely short of the truth man chiefly needs. A Confucian temple contains no idols. The building is distinguished within by a tablet which sets forth the honor of the Great Sage. Generally a large number of less conspicuous tablets appear, which praise his best known disciples. An altar is erected where sacrifice is made, or offerings are laid. Some of the displays on festal occasions are very fine. The second and eighth months are the fixed times for offering sacrifice to Confucius, who is not, however, regarded as a god, as these facts would seem to indicate.

Taoism also exists in Korea, but exerts little influence. Its distinctive feature is Rationalism. Its ceremonies are singular, and its tenets grossly materialistic. It is also an importation from China, where it originated with the philosopher Laotse, who lived in the seventh century. It offers many idols, yet neither the temples nor the priests are numerous or well supported.

Far more worthy of our regard are some of the teachings connected with ancestral worship as it exists in Korea. It is really an expression of the popular idea of what constitutes filial piety. If families can afford it, they erect handsome temples, and there place tablets inscribed with the names and virtues of their immediate ancestors. A valuable result of this idea is the preservation of a complete genealogical list. Generally the tablet is erected without the dignity of a temple to shelter it. Before these tablets, and in honor of the deceased, theatrical plays are performed on temporary stages; presentations of food are made to the departed spirit, and even more commonly, prayers are offered and wailings uttered.

The real religion of the Korean is the worship of evil spirits, of whom he lives in pitiable fear. "His imagination populates the earth, the sea and the sky, with myriads of spirits, five-sixths of whom are hateful, wicked, malicious; the rest, while better disposed, are capricious in the extreme. He can never tell when he has offended one of these beings, so he lives in a constant dread, that impels him to frequent expensive offerings

to appease their jealous anger. In the city of Seoul alone, three thousand sorceresses ply their art.”*

THE INTRODUCTION OF WESTERN CIVILIZATION.

Possibly in the sixteenth century, certainly in the eighteenth, Roman Catholic converts from Japan and China carried the Christian religion into Korea. They taught, they baptized, they labored with conspicuous zeal, although not always with commendable caution.

About 1783, a distinguished official, Senghuni by name, professed conversion, and was baptized under the new name of Peter. The better class of scholars were not slow to see the superiority of even corrupt Christianity to their own Pagan systems. The people began to take kindly to the missionaries, who were greatly encouraged. Religious books were translated and distributed.

But the government soon took alarm. The priesthood was awakened. Prejudice being kindled, blazed into passion, and consumed the new church with the fierce fires of unrelenting persecution. It was the old story. Many recanted and saved their lives. Others fled to China, and 4,000 heroic souls braved martyrdom by sword and fagot and unmentionable tortures.

Jean dos Remidios, a priest from Portugal, was the first person from the West who ever ventured on Korean soil for the purpose of preaching and teaching. Some Dutch sailors were shipwrecked there in 1672, and detained as prisoners for some time. But their stay was involuntary, and their work by no means evangelistic.

The results of Remidios' efforts were considerable at first, but soon passed away. In 1835, under the influence of Bourbon ascendancy in France, Roman Catholic missions were reintroduced to Korea. The pioneers of this fresh crusade went overland by way of China and Manchuria. In a few years they claimed several thousands of adherents. As before, and for the same reasons, blood soon drowned out all traces of the boasted conquest. Again and again Rome

*Every Day Life in Korea," Rev. D. L. Gifford.

rallied, and as often was driven from the field. The workmen died, and the work itself was deserted. So it seemed, at least. Yet a remnant must have survived. Even if we doubt the claim of the Jesuits that they had 10,000 converts in 1850, and about 15,000 seven years later, still we must believe that there was some foundation for their statement.

The year 1860 was important in the East. It was then that English arms so completely mastered the resistance of the great Chinese Empire. British greed had forced India's opium upon the people of the eighteen Provinces. British guns were the unanswerable argument which supported the demand. The forts of the Peiho fell before the merciless fire to which they were subjected. Peking was taken and sacked. The prestige of China was destroyed. The fruits of that victory—directly or indirectly—were the enforced opening of new Chinese ports to commerce, additional guarantees for Christian missions, and the opportunity it gave Russia of seizing lands contiguous to China.

Nowhere more than in Korea were these changes felt. It had been supposed that China was impregnable. But the Dragon Throne had been despoiled by a mere handful of "outside barbarians." The great Emperor was an exile in Tartary. The red cross of St. George floated over the palace of Peking. All this sent a thrill of consternation through the "hermit nation"—where the more thoughtful ones could see that such an overthrow was indicative of their own peril, if not a prelude to their own destruction. The handwriting was on the wall. One has said, "Political convulsions, like geological upheavings, usher in new epochs of the world's progress." It has proved so in this instance. Paganism at once made frantic efforts to shut itself securely away from progress. Armies were drilled in Korea, forts were built, frontiers were guarded, every precaution was taken. Watch fires were kindled at a moment's notice on the coast, and headland telegraphed to headland of any impending danger. All was in vain.

The fear of foreign aggression inspired a violent persecution of the Roman Catholic Christians, and fourteen bishops and priests, with thousands of their Korean converts, suffered

martyrdom. A squadron of war vessels was sent by Napoleon III to avenge the slaughter of the French priests.

Admiral Roze, of the French navy, blockaded Han River, penetrated the interior as far as Seoul, the capital, and completely destroyed the city of Kang Wha, situated on an island of that name, and the chief military depot of Western Korea. He afterwards attacked Tong Chin. Here he was repulsed with great loss, being ultimately obliged to retire altogether.

An American buccaneering expedition, on the schooner "General Sherman," in 1866, made a futile attempt to reach the royal tombs of Pyeng Yang, where it was said that the Emperors of Korea were buried in coffins of gold. The Yankee craft ran aground at low tide in the river. In this helpless condition it was surrounded by blazing fire-rafts and destroyed; the crew were all slain. Two warships were sent to inquire into the matter, but no further action was taken.

In 1871, Hon. Frederick F. Low, U. S. Minister to China, was sent to Korea with an escort of five war vessels, to conclude, if possible, a commercial treaty between the United States and Korea, and to provide for the safety of American sailors who might be shipwrecked in Korean waters. The Americans were civilly received, and negotiations were opened. While they were in progress, the Admiral in command sent two gunboats to survey the Han River. They were fired upon from the shore batteries, which in return were demolished by shells from the gunboats. As no apology was received for this assault, a detachment was landed and the citadel captured and destroyed, after a brave defence, in which nearly all of the garrison perished.

In reality, the Americans gained no substantial advantage, and, like the French, were inclined to withdraw without further demonstrations. Yet they prepared the way for others to enter.

In 1876, Japan accomplished the important task, never before successful, of making a complete treaty with Korea. This was done under the potent influence of a powerful fleet, and a large force of troops. The French and English tried to take immediate advantage, but made no headway. Meanwhile, the trade between Korea and Japan increased marvel-

lously, a fact which incited Western envy to seek some method of dividing its obvious profits.

Under the direction of President Hayes, Commodore Shufeldt visited Korea and vainly endeavored to establish cordial relations with the authorities. Nothing was accomplished. The following year, however, through the friendly intervention of Li Hung Chang, the Chinese Viceroy, the Commodore was better received, and on May 6th, 1882, he negotiated a satisfactory treaty.

General Foote was sent by President Arthur as minister resident to Seoul. He was received at court, and established at the capital a United States legation.

In 1894 an attempt was made to throw off the Chinese suzerainty. A Japanese force was sent to Korea in contravention of treaties with China. This led to war between Japan and China, of which Korea was the battle-ground. The complete defeat of China, and the formal renunciation of her claims by the treaty of peace signed May, 1895, left Korea nominally independent, but entirely under Japanese control. A period of much political disturbance followed. In October, 1895, the Empress was assassinated, and soon after the Emperor fled from the palace and took refuge with the Russian legation. This gave Russia for the time the predominant influence in Korean affairs. The long dissensions ended in the outbreak of war between Russia and Japan in 1904. Korea was filled with Japanese troops, and the first battles of the war were fought on Korean territory. When peace was declared in 1905, a Japanese protectorate was formally established, under a Resident-General (Marquis Ito), and Japanese subjects became eligible for official positions. A period of great unrest and disturbance followed, in which various attempts at insurrection were put down with much harshness. In 1907, the old Emperor was forced to abdicate, and the Crown Prince became the nominal head of the government. Vigorous measures of reform have been instituted, and all departments of the government thoroughly reorganized under Japanese control.

Great advances have been made in the means of communication. A railroad has been completed from Fusan to Seoul,

with branches to Chemulpo and Masampo, and carried on 310 miles beyond Seoul to Eui-ju, whence it will ultimately be extended to connect with the railroads of Manchuria. There are more than 2,000 miles of telegraph lines, and telephones are established in the principal towns.

PROTESTANT MISSIONS.

Evangelical religion was introduced into Korea by Rev. J. McIntyre and Rev. John Ross, ministers of the Scotch United Presbyterian Church in Manchuria. In 1873, Mr. Ross visited the most eastern port of Manchuria, known as the Korean Gate, the place where Korean merchants were wont to exchange the products of their country for Chinese products. By a remarkable succession of providential events, Mr. Ross was enabled to translate portions of the Gospel of Luke into the Korean language. These portions, in the form of tracts, were carried back into the Korean valleys by young men who had come under the influence of the truth through Mr. Ross and his associates. In the course of time, Mr. Ross and Mr. Webster, in the face of great exposure and imminent peril, visited the valleys where the Word of God had been scattered, and to their joy found many who were ready to confess Christ. During their first visit eighty-five men were baptized in the three valleys, and many were reserved for further instruction.

About 1880, Rijutei, a Korean of high rank, was sent to represent his government in Japan. Here he was led to accept Christ, and begged earnestly that missionaries should be sent to Korea. In answer to this appeal, the Presbyterian Board sent Dr. H. N. Allen, then working as a medical missionary in China. He arrived in Korea September, 1884. General Foote at once appointed him physician to the United States Legation, which assured his safety and favorable reception.

During a disturbance in Seoul, which occurred about a month after Dr. Allen's arrival, a number of persons of distinction were wounded. Under Dr. Allen's care, many of them recovered. The life of Min Yong Ik, a nephew of the

King, was thus saved, and the prestige gained for western medical science and for the whole work of missions was very great. Dr. Allen's influence was unbounded. The King at once received him into his confidence as his court physician. He also fitted up a government hospital at large expense and placed it under his care.

Dr. J. W. Heron and wife, and Rev. H. G. Underwood, were sent out by the Board some months later, and about the same time the American Methodist Church established a mission at Seoul. The Korean government also established a college, and employed three American instructors, Messrs. Hulbert, Gilmore and Bunker.

Great caution was necessary to avoid arousing the hostility of the people, and for several years the work was chiefly medical and literary. To acquire the difficult language sufficiently to translate the Scriptures and prepare the necessary school books demanded great labor and patience. The entire New Testament had been earlier translated into a north Korean dialect by Rev. Dr. Ross, and his version formed the basis of several reprints and revisions of different portions. A committee representing the different missions is now at work on a translation of the Scriptures designed to be the best attainable. The entire New Testament was completed in 1900, and has since been printed. Of the Old Testament books, Genesis, Exodus, Samuel, Kings, the Psalms and Isaiah are now in circulation, and the entire volume will soon be finished.

The Korean Religious Tract Society was formed in 1890 by the efforts of Dr. John Heron. It prints yearly many thousand pages of religious and educational works, including among others an "Annual Calendar," "The Bible Catechism," "Peep of Day," "Guide to Heaven," and the "Pilgrim's Progress," translated by Mr. and Mrs. J. S. Gale. Mr. Gale has also prepared a Korean-English Dictionary, a Manual of Korean Grammar, and several Chinese Readers.

Many of the first school books were written by Mrs. D. J. Gifford, who became remarkably proficient in the Korean language. Dr. Avison has translated a number of medical manuals for his students.

The Union Hymnal, the Sunday-school lesson helps and magazines, both Korean and English, are published jointly by all the missions.

For five years our mission was the only Presbyterian body in Korea. The Australian Presbyterians sent a representative in 1889; the Southern Presbyterian Church entered in 1891; and the Canadian Presbyterians in 1898. These four missions, with clearly defined territory, are working together as one, for the evangelization of Korea. A "Presbyterian Council" was early formed, consisting of the members of all Presbyterian missions, with the hope of establishing a united Church. Classes in theology were begun in 1903, under the care of this Council, and seven men, having passed through the full course, were graduated in June, 1907. All these men had for years done valuable work for the Church as helpers, elders and evangelists.

In September, 1907, the members of the Council, the theological students, with native elders sent as delegates from all parts of the country, assembled, with an immense congregation of Christians, in the Central Presbyterian Church of Pyeng Yang, and the first Presbytery of the Presbyterian Church in Korea was duly constituted, with 33 foreign and 36 native presbyters. That same evening the seven graduates in theology were formally ordained to the ministry.

One of the newly-ordained men volunteered to go as a missionary to the island of Quelpart, some sixty miles off the coast. His offer was gladly accepted, and a letter sent to the churches asking for a thank offering to support this, their first foreign missionary and his helpers.

The Presbyterian Church of Christ in Korea began its life thus with seven native ministers, 53 elders, 989 congregations, 20,000 communicants, and 70,000 believers. Our missionaries will expend their full energy in assisting and strengthening this new body in every direction. This is their work, to help the Koreans to help themselves.

Other Missions.—There have not been many denominations at work in Korea. American Methodists, both Northern and Southern, established missions 1885-1889. These two missions unite with the Presbyterians in a General Council of

Evangelical Missions, aiming at a fraternal division of territory, and hoping and planning to unite all Christian Koreans in one native Church. This Council cares for the one Christian newspaper, the Sunday-school literature, the one hymn book for Christian Korea, and other matters in which united action is possible.

The American Bible Society has one representative in Korea; the British and Foreign Bible Society has two; the Society for the Propagation of the Gospel (Anglican) reports ten missionaries, working at five stations; the Foreign Department of the Young Men's Christian Association of North America has three men at work.

The mission work in Korea has developed with such extraordinary rapidity that it is hard to give an adequate impression of it. The first convert was baptized in 1886; the first little church was organized in 1887. In 1890, 100 converts were reported. In 1909, including catechumens and adherents, who are only waiting for admission to the Church, there are nearly 200,000 men and women who call themselves by the name of Christ and are striving to do His will. The greater part of these are in the regions covered by our own stations.

It is plain that this wonderful result could never have been attained by the handful of foreign missionaries. The work has been done by the Korean Christians themselves, who take quite literally the injunction to "go and tell" the blessings that they have received. So they have carried the Word to their friends and neighbors all through the land. Groups of believers are found in every direction, and the mission force is quite inadequate to give them the training and shepherding that they need. This movement does not spring from any expectation of worldly gain. Koreans embrace Christianity at the risk of persecution and sometimes death at the hands of their heathen neighbors. They receive in most cases no pecuniary aid from the mission. They are generally very poor; their monetary unit is a coin worth ten cents, which is equivalent to a dollar in America. The believers meet in one another's houses until they are able to build a little church for themselves. The most competent man of the little group is

selected, after consultation with the missionary in charge, to act as their leader, and conduct the services without compensation, like a Sunday-school superintendent in America. When a leader's whole time is required, the people give enough out of their poverty to provide for his daily wants. The missionary visits each group as often as possible to receive converts and administer the sacraments.

Training classes for instruction in the Scriptures are held whenever possible. These last from one to four weeks, and are attended each year by several thousands of men and women. Some of them travel on foot 120 miles through the mountains to study the Bible for two weeks. They pay their own expenses, beside giving their time, which is a great sacrifice for working people. One woman sold her hair that she might get money to come.

"We need often to remind ourselves and the American Church that the standards for admission to the sacraments are nowhere higher than in Korea. An average of eighteen months elapses from the time of belief to the time of baptism in the case of those who consistently show all the time by their purity, prayer and preaching that they are Christians, and the weaker ones are tested and tried much longer. So that even the new members of the churches are well acquainted with the teachings of Christ, are eager to proclaim abroad the good things they have enjoyed, and, having been in touch with a great movement a long time before they are really part of it, they 'make good,' and cases of falling away are few and far between."

During 1906 and 1907, the churches of Korea were blessed with a remarkable spiritual awakening, purifying the hearts and lives of the people and causing them to work more zealously for the conversion of their neighbors. The wonderful increase in believers and enquirers has thrown an unprecedented responsibility upon the Church. In view of this unparalleled opportunity, the Board of Foreign Missions in 1908 authorized the Korean missionaries then on furlough in the United States to seek for twenty men, with their wives, and six single women, for the pressing needs of the Korean field, and called upon the home Church to raise \$230,000 outside of its usual gifts to provide for this reinforcement and to equip the necessary institutions for Christian training.

STATIONS.

The stations occupied have been chosen as central points for reaching the whole country: Seoul, the capital, in the centre; Fusan, on the northern coast; Taiku and Chong Ju for the interior; Pyeng Yang, Syen Chun, Chai Ryong and Kang Kai, in the fertile provinces of the north. Gensan (Won-san), the gateway for all the country east of the mountains, was occupied in 1892, and transferred to the Canadian Presbyterians in 1899, in exchange for their field in Whang Hai Province.

Seoul is on the Han River, twenty-five miles by rail **SEOUL** from the seaport, Chemulpo. It is a city of 300,000 inhabitants, beautifully situated among the mountains. Here is the centre of the nation's life, so that evangelistic work among its transient population reaches every hamlet in the land. The little church organized in 1887 has grown into three large congregations in different sections of the city. Each of these has its own pastor, but all are united into one church organization, somewhat on the collegiate plan. Union services for communion and baptisms are held quarterly, and local communion services in the intervals. The Yun Mot Kol church, the largest of the three, has a fine new building, large enough to accommodate comfortably its congregation of 1,200 members. The Central Church also has a new building, twice the size of the former one, and the West Gate Church, the oldest in Seoul, will soon build a larger church on the present site. The attendance has increased so much that the men and the women have to meet at different hours.

The city is divided into twenty-four districts, in charge of Korean leaders, and services are held every week in each district. Colporteurs and Bible women are also employed. Much good is done by Bible classes, taught in the homes of people of wealth and rank, who hesitate about attending public services.

Bible study classes are held each year for men and women from the country districts. There were more than 400 men enrolled in the last class, and they received a manifest outpouring of the Holy Spirit.

The great increase in the number of Christians has made it necessary to sub-divide the country districts formerly dependent on Seoul. A new station at Chong Ju reaches the whole Province of Cheng Chong, on the south. The extreme north is now worked from Chai Ryong; and the Southern Methodists have become responsible for the city of Song-do and its surrounding territory.

Medical Work.—The physician's aid is not needed in Korea as in some lands to gain attention to the preacher's message. But it is impossible for those who believe that Christianity is shown as truly in works of love as in literal preaching to turn away from the appeal of human suffering. The work of Christian charity that began with the very entrance of the mission has been carried on faithfully ever since.

The Government Hospital at Seoul was superintended successively by Dr. Allen, Dr. Heron, Dr. Vinton and Dr. Avison, with the assistance of others. A Nurses' Home was built by the Presbyterial Society of Utica, to commemorate the faithful service of Miss Jacobson, the first trained nurse sent to the mission. In 1894, the jealousy and corruption of the native officials became so intolerable that Dr. Avison was forced to resign his position for a time. The Japanese occupation enabled the King to carry out desirable reforms, and to recall Dr. Avison, who was given absolute direction, and full liberty for Christian teaching.

Mrs. Underwood, M. D., had exceptional opportunities for visiting among women in virtue of her appointment as physician to the ladies of the Court. She was in constant attendance upon the unfortunate Queen who was murdered in 1895.

In the summer of 1895, a terrible epidemic of cholera devastated Korea, and was especially severe at Seoul. Two special hospitals were at once opened, and nearly all the members of the Presbyterian, Baptist and Methodist missions, assisted by many Korean Christians, spent the summer in caring for the victims. By God's mercy, none of the foreign community, and very few of the native Christians, were stricken. The King showed his gratitude by sending a gift of \$300 to the hospital, and a testimonial of thanks was received from the Minister of Foreign Affairs.

The mission had long desired to possess its own hospital in Seoul, free from the uncertainties and complications inseparable from government control. By the generosity of Mr. L. H. Severance, of Cleveland, Ohio, this was made possible, and after many delays and perplexities, a site was secured and a fine hospital finished in 1905, well equipped for its work. Many of the patients come from the foreign community. The receipts nearly pay the expenses, except the salaries of the physicians.

A Medical College established in connection with the hospital graduated in 1908 its first class of seven men. Marquis Ito, the Japanese Resident-General, presented the diplomas to the graduates, and they received medical certificates from the government, the first ever given in Korea. A School for Nurses has a class of young women in training.

Schools.—Early in the history of the station, a boys' boarding-school was begun, and continued for some years. In 1901 this was reorganized and reopened as a Training School for Christian Workers. The beautiful building is a memorial to the Rev. John D. Wells, D. D., for nearly fifty years a member of the Board of Foreign Missions. The students number about 125, all Christian boys.

The Yun-Mot-Kol Women's Academy is one of the oldest Christian schools in Korea, having been organized in 1888 by Miss Doty (Mrs. F. S. Miller). Though hampered for years by its small quarters, it has exerted a wide influence among the Christians of Seoul. Many of its first pupils are now married, and others have become teachers. The aim of the school is to train Christian women as home-makers, teachers or Bible women. All who come now are willing to pay for their board and tuition, and many have to be refused for lack of room.

There are thirty-three day-schools in connection with the churches belonging to Seoul station. These are all self-supporting, and enroll nearly 1,000 pupils.

Fusan, at the southeast corner of Korea, is the nearest point to Japan, from which it is separated by a strait only 120 miles wide. It is, therefore, the port of entry both from America and Japan. There are about 20,000 Japanese in the city, and large numbers of

FUSAN
1891

them have settled in the adjacent country. The province is not large, but is very densely populated. One-half of it is cared for by the Australian Presbyterian Mission.

This field has developed more slowly than some of the newer stations, but the last few years have seen a rapid increase. Within ten years about forty congregations have been established in the province, many of them with good church buildings and prosperous schools. Training classes for men and women are held in different towns, with the same excellent results as in other stations. The sudden death of Rev. R. H. Sidebotham, while on furlough in the United States in 1908, was a sad loss to this station, where he had labored since 1899. The church in Fusan city reports a renovated building and an earnest membership.

Schools.—The most important school is that for girls, in charge of Mrs. C. H. Irvin. This was opened as a night school for little girls in 1896, and has been carried on ever since. Three of the girls have been trained by Mrs. Irvin as teachers, and the gift of a building by American and Korean friends made it possible to open in 1908 a Girls' Normal and Boarding School, which promises to become a centre of good influences for all southern Korea.

There are a number of primary schools in Fusan and other towns. Boys who desire higher education go to the Boys' Academy at Taiku.

Medical Work, under Dr. C. H. Irvin, dates from 1893. The Junkin Memorial Hospital, built by the First Presbyterian Church of Montclair, N. J., and the Mary Collins Whiting Dispensary, relieve many thousands of sufferers each year.

An Asylum for Lepers has recently been opened just across the bay from the hospital by the Mission to Lepers, Edinburgh. Dr. Irvin has charge of this, going back and forth in a motor launch. This is the only institution of the kind in Korea.

Taiku, the capital of N. Kyeng-Sang Province, is the third city of the empire, with a population of about 64,000. It lies in a beautiful rolling country, dotted with thatch-roofed villages, set among fields of rice and barley. Our mission is the only one in this large

TAIKU

1898

and populous province. The work has grown very rapidly even for Korea; the adherents practically doubling in numbers every year. The city church has an average attendance of 700-800, and is rejoicing in the large new building made necessary by its growth.

More than 100 congregations are reported in the province. The officers of nearly all these, about 200 men in all, met in Taiku in December, 1907, for Bible study and conference. The meeting gave a marked impetus to the Christian life of the churches. A men's Bible class of 500 members, held the same year, was marked by unusual manifestations of spiritual power. After the class closed, the city church held meetings for ten days, with great profit and blessing.

Medical work was begun at the opening of the station, and a small hospital was given by a friend. This was afterwards destroyed by a cyclone, and the prolonged illness and absence of the resident physician delayed its re-establishment. A new hospital was completed in 1907 through the kindness of the same friend. Large numbers of patients come from all parts of the province.

Schools.—An academy opened in 1906 for boys and young men is the only institution of the kind in the provinces of North and South Kyung-Sang. Many of the pupils come from Fusan. A good building was erected in 1908, and the future of the school is most promising.

Throughout the province, primary schools are rapidly increasing in number and efficiency. A normal school is held yearly to instruct the primary teachers in geography, arithmetic and pedagogy.

North and South Chung Chong are known as **CHONG JU** the "gentleman provinces," being the centre of
1908 the highest culture and the best type of the language. The two provinces contain about 1,500,000 people. Chong Ju, fifteen miles from the railroad and nearly midway between Seoul and Taiku, is the capital of the northern province. Rev. F. S. Miller made many visits from Seoul, and has resided in Chong Ju since 1905. Other pioneers were compelled to leave because of ill health, and the formal opening of the station was delayed until 1908.

The congregation numbers about 200, and most of them attend the Sunday-school. The country work reaches over 40 congregations, 14 of which have church buildings. Training classes for the helpers, both men and women, are held frequently. The women are especially commended for their energy and zeal.

School work was much hindered by the political troubles of 1907, but is now reviving. The Christians have built a good school house, and pay half the salary of an excellent Christian teacher, who has given up an official position to take the boys' school. There is also a good school for girls, and several day-schools in the villages.

Dr. M. M. Null had begun a promising medical work, which was broken off when he was obliged to leave. Dr. Purviance has taken his place, and a hospital building is now going up.

Pyeng Yang, the capital of South Pyeng An
PYENG YANG Province, is the most important town in
 1894 northern Korca. In the early years of the Korean mission, Rev. S. A. Moffett and others visited the city at intervals and baptized a few believers, but were not allowed to reside there. In 1893 they succeeded in buying a house, but when they attempted to occupy it, the authorities drove them out, and imprisoned and tortured some of the Korean Christians. Through the intervention of the American and British ministers, the prisoners were released and indemnity secured.

In the war between China and Japan in 1894, Pyeng Yang was the scene of a great battle. Immediately afterward, Mr. Moffett and Mr. Lee, with Dr. Hall of the Methodist Mission, revisited the place, and were warmly welcomed by all classes. The wonderful spread of the Gospel since that time in Northern Korea is without a parallel in the history of modern missions. In the territory of this one station are nearly 300 congregations, with about 7,000 communicants, and twice that number of catechumens and adherents. The stations of Syen Chun, Chai Ryong and Kang Kai now cover part of the territory originally attached to Pyeng Yang.

A Home Missionary Society, managed and supported by the native churches, sends evangelists all through the province.

The Methodist Church North also has a strong mission in Pyeng Yang. This mission and our own co-operate heartily in all enterprises where united action is feasible, and strive to distribute their efforts so that no energy shall be wasted.

Pyeng Yang City is the centre of all Christian work for Northern Korea. The Central Church, the first one founded in the city, has sent off three large colonies since 1903, and will soon establish a fourth one in the western part of the city. The building holds 1,500 people, and it is so crowded that the men and the women have to meet at different hours. The weekly prayer meeting has an attendance of more than 1,000. A Church Association building in the business district has a reading room, with the best Korean and Chinese books and newspapers, a lecture room for meetings and Bible classes, a book-shop, and bath rooms. A night school is held for business men.

The zeal of Korean Christians for Bible study is astonishing. The Sunday morning service is usually devoted to it, and every Christian is present. Other classes for men and women of the city are held at stated times, with hundreds in attendance. Every January a class is held for country men only. Last year there were 900 present, coming from long distances at their own expense, and when the allotted time had expired, fifty men insisted on staying two weeks longer for further instruction. The classes for country women are almost as largely attended. In addition to the work in the city, missionaries conduct such classes in central places throughout the circuits.

Medical Work.—Dr. J. Hunter Wells has been the efficient physician here since 1896. The cramped and unsuitable quarters formerly occupied were replaced in 1906 by a new hospital building, given by Mrs. Ladd, of Portland, Oregon. Some wards are fitted up in foreign style, others are entirely Korean. With the improved accommodations and equipment, a trained American nurse, and a staff of Korean assistants, it is now possible to undertake serious surgical work. The physicians of the Methodist Mission have participated so largely in the work of the hospital that it has been practically, though not formally, a union institution. About 10,000 patients annually

are reported from the hospital and dispensary, besides hundreds reached in itinerating tours.

Schools.—The demand for modern learning among the Christians of North Korea is such that Pyeng Yang has become the centre of our institutions for higher education. The boys' school, begun by Mr. Baird some years ago, grew into Pyeng Yang Academy, which graduated its first class in 1905. This in turn has developed into Pyeng Yang College, the only one for Christians in all Korea. Two young men were graduated in 1908. This college is sustained unitedly by all the Presbyterian Missions and the Methodist Missions. The academic department is preparatory to the college course. An Industrial Department, founded by the gifts of Mr. Davis, of Rock Island, Illinois, makes it possible for students to support themselves while studying. The superintendent is Mr. Robert McMurtrie, and there are classes in printing, carpentering and blacksmithing. About 400 pupils are enrolled in the different departments of the college, all of them Christians. New and larger buildings are urgently needed.

The Theological School for all the Presbyterian Missions of Korea is also conducted at Pyeng Yang, with the assistance of missionaries from other stations. A building has been given by a generous friend, and will soon be occupied. There are nearly 100 students. The first class, numbering seven, was graduated in 1907.

An Advanced School for Girls and Women was opened in 1903, with 43 students. In 1906, a union with the Methodist Mission was arranged, which lessens the expenses and gives greater advantages. The school is self-supporting and grows constantly, in spite of inadequate accommodations. The girls do the work of the boarding department, and receive thorough training in housekeeping. Many of the women attending are widows, who wish to devote their lives to Christian work as teachers or Bible women. The first class was graduated in 1908.

A special school for women who cannot attend daily is held twice a week from October to May. About 50 are enrolled.

Normal classes held yearly for both men and women are made necessary by the insistent demand for teachers in the

country schools. There are more than 100 of these primary schools, all self-supporting, and enrolling nearly 4,000 pupils. When we remember that these are all the children of Christian parents, and that the schools outside of the churches are few in number and very inferior, we realize what an opportunity for influence is in our hands. The church primary and grammar schools in Pyeng Yang City have recently been re-organized, under the superintendence of a missionary, assisted by a Korean elder, and twelve competent teachers appointed. The School Board is appointed by the church sessions. The girls' schools are under a similar arrangement.

A small school for the blind has been at work for some years. In 1907 the hymn book and the New Testament in the point system were completed.

CHAI RYONG

1906

The great increase of believers in the out-stations between Pyeng Yang and Seoul made it necessary to establish a new station in a central situation. Chai Ryong is a city of 5,000 people, fifteen miles west of the railroad, within easy reach of about 100 country churches. Among these are some congregations which Dr. Underwood founded in the early days of Korean missions. Especially worthy of note is the Sorai Church, which will always be famous as the first church in Korea to become self-supporting, self-propagating, and self-governing. Here the Koreans erected their first church building, sent out their first evangelist, and here the first elder of the Korean Church was ordained—an elder who has now become one of the first seven ministers of the Presbyterian Church of Korea. All these churches are self-supporting, and represent perhaps 10,000 believers.

The city church, which began a few years ago with a Bible woman and her little band of listeners, is now rejoicing in a new building, which will seat 1,000 people. The city is divided into eight districts, and the Christians hold regular meetings in each.

Medical Work.—Much of the growth of the station may be traced to the successful work of Dr. C. H. Whiting. Begun with most insufficient accommodations, it has gained a wide

reputation, and is now installed in a commodious cottage hospital, the gift of the Madison Avenue Presbyterian Church, New York. A class of capable helpers is under training.

Schools.—Deep interest in education is manifested throughout the province. Forty-five schools are reported, all self-supporting, with more than 1,000 pupils. The academy at Pyeng Yang supplies the need for higher education.

SYEN CHUN Syen Chun is a small town 100 miles northwest
1901 of Pyeng Yang, lying in a narrow valley of the
 mountain spur, about five miles from the Yellow Sea. The mission property is on a hill at the end of the town. In 1898, when Mr. Whittemore made his first visit, there was just one Christian there. Now the upper half of the town is largely Christian, and on Sunday shops are closed, the streets are filled with streams of people going to church, and the sight of any daily work in progress is very unusual. The large new church seats about 1,500, and is already filled to its utmost limit. The men's Sunday-school numbers 800, and that for women is nearly as large. Mr. Yang, who had long been the elder of this church, was one of the seven Koreans ordained to the ministry in 1907, and is now co-pastor with Mr. Whittemore.

Medical Work.—A dispensary was early opened by Dr. Sharrocks, which did much good, in spite of small and inconvenient quarters. A hospital, given by the Young People's Societies of San Francisco, was completed in 1906. The buildings are in Korean style, and so well managed as to afford a constant object-lesson in cleanliness, order and beauty. A class of student assistants, all Christians and self-supporting, are becoming yearly more efficient as helpers. One excellent feature is a bath house, open to the public at a small charge.

Schools.—The Christians of this station have shown from the beginning a great desire for education. Day-schools for boys and girls date from the opening of the station. A Boys' Academy was opened in 1906, and has been well attended. An Industrial School and Farm, the "Hugh O'Neill, Jr., Memorial," has been recently established in connection with the Academy. The Girls' Academy (1907) closed its first year

with forty pupils. The primary schools are over-crowded and need larger quarters. A night-school is held for laboring men and boys.

At Wi-ju is also an academy for boys and a girls' school, both supported by the people. The demand for education has become so imperative that every one of the hundred and more churches in the country districts has its primary school. With the rudiments of education, the boys are learning obedience, cleanliness and good behavior. The people are realizing more and more that their daughters need education as well as their sons. The opening of a girls' school in connection with a church is significant of a great advance in the religious life of the people.

Country Work.—The territory dependent upon Syen Chun station includes nearly all of North Pyeng Yang Province, stretching away some 400 miles to the northeast. The movement towards Christianity that began in 1905 has continued with wonderful power in this province. This one station has now more churches and schools than the whole Korea mission had five years ago. There are twenty-one circuits, each under the care of a helper. The six counties lying on the Yellow Sea, including Wi-ju, report more than 14,000 believers. These counties are all within fifty miles of Syen Chun, and are easily reached from the railroad. The northeastern part of the province lies in the hills and is very difficult of access. It can be reached only on horseback or on foot, in journeys of twelve to eighteen days from Syen Chun. Yet Christians by the hundred are found in these isolated valleys, most of whom have never seen a white missionary. It is a wonderful testimony to the power of the Bible and the zeal of the Korean Church.

The Korean Home Missionary Society employs several men constantly in this region, and the Syen Chun missionaries itinerate as widely as possible. Great dependence is placed on the training-classes, which are held at the chief centres in turn. Such a class held at Syen Chun enrolled 1,180 men. The helpers, leaders and deacons are also frequently gathered in conferences for study and prayer.

A new station was opened in 1908 at Kang Kai, the most important of the northern points, nine days' journey from Syen Chun. This circuit extends over into Manchuria. The population is not large, but there are some 2,000 Christians scattered in the mountain villages.

In Kang Kai City, the church has been twice enlarged, and now a building seating 1,200 is needed.

The site chosen for the station buildings overlooks the city, and has a fine view of the mountains. A hospital, given by Mr. and Mrs. John S. Kennedy, of New York, and two residences, are now in progress.

There are about 150,000 Japanese in Korea, and their numbers are constantly increasing. They are rapidly becoming the dominant influence in many districts. Christian work is imperatively needed among them. Some are Christians, and need to be shepherded and strengthened. The only hope of any real unity between the two nations is in the power of a common Christianity. For some years the Presbyterian Council has employed a Japanese evangelist among these immigrants, and several others have been sent by the churches of Japan. In 1907, Rev. F. S. Curtis and Mrs. Curtis, of the West Japan Mission, were sent by the Board to work among the Japanese in Korea, and establish churches for them where possible. They travel through the entire field twice each year, visiting about twenty-five centres, encouraging the little groups of believers and helping them to secure Japanese leaders. In Seoul there is a prosperous Presbyterian church, attended by Chief Justice Watanabe, head of the courts in Korea, and other Japanese of position and influence. At Mokpo the Town Hall was open to them for meetings, and the resident called together the policemen and gendarmes for a service at the residency. Every effort is made to bring the Japanese and Koreans into brotherly relations.

STATIONS AND MISSIONARIES, 1909.

SEOUL (1884), the capital; population about 300,000.—Rev. H. G. Underwood, D. D., and Mrs. Underwood, M. D., Rev. J. S. Gale, D. D., O. R. Avison, M. D., and Mrs. Avison, Miss K. C. Wamhold, Miss E. L. Shields, Rev. A. G. Welbon and Mrs. Welbon, Rev. E. H. Miller and Mrs. Miller, Rev. C. A. Clark and Mrs. Clark, Rev. A. A. Pieters and Mrs. Pieters, M. D., J. W. Hirst, M. D., and Mrs. Hirst, Rev. M. W. Greenfield and Mrs. Greenfield, Miss S. A. Heron, Miss H. I. Taylor, Rev. Henry W. Lampe, Rev. R. O. Reiner and Mrs. Reiner, Mr. John F. Genso, Miss Anna R. Mills, Rev. George H. Winn.

FUSAN (1893), 210 miles southeast of Seoul; nearest port to Japan, terminus of Seoul-Fusan Railroad—C. H. Irvin, M. D., and Mrs. Irvin, Rev. W. E. Smith and Mrs. Smith.

PYENG YANG (1894), ancient capital of the northern kingdom, 125 miles northwest of Seoul, largest church centre under the Board; population, 60,000—Rev. S. A. Moffett, D. D., and Mrs. Moffett, M. D., Rev. W. M. Baird, Ph.D., and Mrs. Baird, Rev. Graham Lee and Mrs. Lee, Rev. W. L. Swallen and Mrs. Swallen, J. H. Wells, M. D., and Mrs. Wells, Miss Margaret Best, Rev. C. F. Bernheisel and Mrs. Bernheisel, Miss V. L. Snook, Rev. W. N. Blair and Mrs. Blair, Rev. G. S. McCune and Mrs. McCune, Miss A. M. Butts, Mr. Robert McMurtrie.

TAIKU (1899), population, 60,000; 77 miles inland from Fusan—Rev. J. E. Adams and Mrs. Adams, W. O. Johnson, M. D., and Mrs. Johnson, Rev. H. M. Bruen and Mrs. Bruen, Rev. E. F. McFarland and Mrs. McFarland, Rev. W. C. Erdman and Mrs. Erdman, Rev. C. C. Sawtell and Mrs. Sawtell, Rev. John U. S. Toms and Mrs. Toms, Miss Mabel Rittgers, Miss Blanche Essick.

SYEN CHUN (1901), about 225 miles northwest of Seoul—Rev. N. C. Whittemore and Mrs. Whittemore, Miss M. L. Chase, Rev. Cyril Ross and Mrs. Ross, M. D., A. M. Sharrocks, M. D., and Mrs. Sharrocks, Miss Jennie Samuels, Rev. S. L. Roberts and Mrs. Roberts.

CHAI RYONG (1906), 140 miles northwest of Seoul, 60 miles southwest of Pyeng Yang—Rev. W. B. Hunt and Mrs. Hunt, Rev. C. E. Sharp and Mrs. Sharp, Rev. E. W. Koons and Mrs. Koons, Rev. H. C. Whiting, M. D., and Mrs. Whiting, Rev. W. C. Kerr, Miss Katherine McCune.

CHONG JU (1907), about 50 miles south of Seoul—Rev. F. S. Miller and Mrs. Miller, Rev. Edwin Kagin, W. C. Purviance, M. D., and Mrs. Purviance, Rev. Welling T. Cook and Mrs. Cook, Miss Anna S. Doriss.

KANG KAI (1908), 12 days' journey northeast of Syen Chun—Rev. H. E. Blair and Mrs. Blair, Ralph G. Mills, M. D., and Mrs. Mills, Rev. H. A. Rhodes and Mrs. Rhodes.

Reinforcements for Korean Mission, 1909—Rev. R. E. Winn and Mrs. Winn, Rev. J. Y. Crothers, Rev. J. G. Holcroft, Rev. E. M. Mowry and Mrs. Mowry, A. G. Fletcher, M. D., Miss E. F. Plummer, Miss G. L. Davis, Miss A. M. McKee, Miss L. Campbell, Miss M. Mackenzie, Miss H. S. Hielstrom.

For names of new missionaries and changes at stations, consult the Year Book of Prayer, issued annually.

STATISTICS, 1909.

Missionaries (8 physicians)..	99	Communicants	19,654
Korean preachers	131	Adherents and catechumens.	70,000
Other workers	736	Schools, 764; pupils, 12,264	
Stations and out-stations.....	536	Hospitals, 6; dispensaries, 6;	
		patients, 47,824	

BOOKS OF REFERENCE.

- A Forbidden Land. E. Oppert (1880). \$5.00.
 Chosŏn. Percival Lowell (1885). \$3.00.
 Daybreak in Korea. Baird (1909). 60 cents.
 Everyday Life in Korea. D. L. Gifford (1898). \$1.25.
 Ewa: A Tale of Korea. Noble (1906). \$1.25.
 Fifteen Years Among the Topknots. Mrs. H. G. Underwood (1908).
 Second Edition. \$1.50.
 Korea and Her Neighbors. Mrs. I. Bird Bishop (1897). \$2.00.
 Korea from Its Capital. Rev. G. W. Gilmore (1892). \$1.25.
 Korea in Transition. Rev. James S. Gale (1908). 50 cents.
 Korea, the Hermit Nation. W. E. Griffis (1882). \$3.50.
 Korea: the Land, People and Customs. (1907.) 35 cents.
 Report of a Visitation of the Korea Mission. Rev. Arthur J. Brown
 (1902).
 The Call of Korea. Rev. H. G. Underwood (1908). 75 cents.
 The Nearer and Farther East. Arthur J. Brown, D. D. (1908). 50 cts.
 The Passing of Korea. Prof. H. B. Hulbert (1906). \$3.80.
 The Vanguard. Rev. J. S. Gale (1904). \$1.50.
 Things Korean. Horace N. Allen, M. D. (1908). \$1.25.
 With Marquis Ito in Korea. Prof. G. T. Ladd (1908). \$2.50.
 With Tommy Tompkins in Korea. Mrs. H. G. Underwood (1905). \$1.25.

MISSIONARIES IN KOREA, 1884-1909.

* Died while connected with the Mission.

Figures, term of Service in the Field.

Adams, Rev. J. E.....	1895-	Greenfield, Rev. M. W....	1907-
Adams, Mrs.	1895-	Greenfield, Mrs.	1907-
Allen, H. N., M. D.....	1884-1890	Hall, Rev. Ernest F.....	1903-1908
Allen, Mrs.	1884-1890	Hall, Mrs. (Miss Mac-	
Arbuckle, Miss V. C....	1892-1896	lear)	1904-1908
Avison, O. R., M. D....	1893-	Helstrom, Miss H.....	1909-
Avison, Mrs.	1893-	*Heron, John, M. D....	1885-1890
Baird, Rev. W. M.....	1890-	Heron, Miss S. A.....	1907-
Baird, Mrs.	1890-	Hirst, J. M., M. D.....	1904-
Barrett, Miss M. B....	1901-1908	Hirst, Mrs. (Miss	
Barrett, Rev. W. M....	1901-1907	Harbaugh)	1906-
Barrett, Mrs.	1904-1907	Holdcroft, Rev. J. J....	1909-
Bernheisel, Rev. C. F....	1900-	Hunt, Rev. W. B.....	1897-
Bernheisel, Mrs. (Miss		*Hunt, Mrs. (Miss	
Kirkwood)	1903-	Finley)	1898-1905
Best, Miss Margaret....	1897-	Hunt, Mrs.	1906-
Blair, Rev. W. N.....	1901-	Irvin, C. H., M. D.....	1893-
Blair, Mrs.	1901-	Irvin, Mrs.	1893-
Blair, Rev. H. E.....	1904-	*Jacobson, Miss A. P....	1895-1897
Blair, Mrs.	1907-	Johnson, W. O., M. D....	1897-
Brown, H. M., M. D....	1891-1895	Johnson, Mrs.	1897-
Brown, Mrs.	1891-1895	*Johnson, Rev. W. V....	1902-1903
Brown, Miss M. E.....	1903-1906	*Johnson, Mrs.	1902-1903
Bruen, Rev. H. M.....	1890-	Kagin, Rev. E. A.....	1907-
Bruen, Mrs.	1901-	Kearns, Rev. C. E.....	1902-1907
Bunker, Mrs., M. D....	1886-1888	Kearns, Mrs.	1902-1907
Butts, Miss A. M....	1907-	Kerr, Rev. W. C.....	1908-
Cameron, Miss C.....	1905-1908	Koons, Rev. E. Wade...	1903-
Campbell, Miss L.....	1900-	Koons, Mrs.	1908-
Chase, Miss M. L.....	1896-	Lampe, Rev. H. W.....	1908-
Clark, Rev. C. A.....	1902-	*Leck, Rev. George....	1900-1901
Clark, Mrs.	1902-	Leck, Mrs.	1900-1903
Cook, Rev. W. T.....	1908-	Lee, Rev. Graham	1892-
Cook, Mrs.	1908-	Lee, Mrs.	1893-
Crothers, Rev. J. Y....	1907-	Mackenzie, Miss M....	1909-
Davis, Miss G. L.....	1909-	McCune, Rev. G. S....	1905-
Doriss, Miss A. S.....	1908-	McCune, Mrs.	1905-
Erdman, Rev. W. C....	1906-	McCune, Miss K.....	1908-
Erdman, Mrs. (Miss		McFarland, Rev. F. F....	1904-
Winn)	1906-	McFarland, Mrs.	1905-
Essick, Miss B. L.....	1908-	McKee, Miss A. M....	1909-
Fletcher, A. G., M. D....	1900-	McMurtrie, Robert	1907-
Gale, Rev. J. S.....	1892-	Miller, Rev. F. S.....	1892-
Gale, Mrs. (Mrs. J.		*Miller, Mrs.	1892-1903
Heron)	1885-1908	Miller, Mrs. (Miss S.	
Genso, John F.....	1908-	Doty)	1889-
*Gifford, Rev. D. L....	1888-1900	Miller, Rev. E. H.....	1901-
*Gifford, Mrs. (Miss		Miller, Mrs. (Miss	
Hayden)	1888-1900	Henry)	1901-

- Mills, R. G., M. D.....1908-
 Mills, Mrs.1908-
 Mills, Miss A. R.....1908-
 Moffett, Rev. S. A.....1889-
 Moffett, Mrs. (Dr. Fish).1897-
 *Moore, Rev. S. F.....1892-1906
 Moore, Mrs.1892-1906
 Mowry, Rev. E. M.....1909-
 Mowry, Mrs.1909-
 Null, M. M., M. D.....1903-1907
 Null, Mrs., M. D.....1903-1907
 Pieters, Rev. A. A.....1902-
 *Pieters, Mrs.1902-1905
 Pieters, Mrs. (Eva Field,
 M. D.)1897-
 Plummer, Miss E. F....1909-
 Purviance, W. C., M. D..1908-
 Purviance, Mrs.1908-
 Reiner, Rev. Ralph O..1908-
 Reiner, Mrs.1908-
 Rhodes, Rev. H. A.....1908-
 Rhodes, Mrs.1908-
 Rittgers, Miss C. M....1908-
 Roberts, Rev. S. L.....1907-
 Roberts, Mrs.1907-
 Ross, Rev. Cyril.....1897-
 Ross, Mrs., M. D.....1897-
 Samuels, Miss J.....1902-
 Sawtell, Rev. C. C.....1907-
 Sawtell, Mrs.1907-
 Sharp, Rev. C. E.....1900-
 Sharp, Mrs. (Miss
 Howell)1900-
 Sharrocks, A. M., M.D..1899-
 Sharrocks, Mrs.1899-
 Shields, Miss E. L.....1897-
 Sidebotham, Rev. R. H..1899-1908
 Sidebotham, Mrs.1899-1909
 Smith, Rev. W. E.....1902-
 Smith, Mrs.1902-
 Snook, Miss V. L.....1900-
 Strong, Miss Ellen....1892-1902
 Swallen, Rev. W. L....1891-
 Swallen, Mrs.1892-
 Taylor, Miss H. I.....1908-
 Toms, Rev. J. U. S....1908-
 Toms, Mrs.1908-
 Underwood, Rev. H. G..1884-
 Underwood, Mrs. (Dr.
 Lilian S. Horton)....1887-
 Vinton, C. C., M. D....1891-1907
 *Vinton, Mrs.1891-1903
 Wambold, Miss C. C....1896-
 Welbon, Rev. A. G.....1900-
 Welbon, Mrs. (Miss
 Nourse)1899-
 Wells, J. H., M. D....1895-
 Wells, Mrs.1896-
 Whiting, Miss G.E.,M.D.1895-1900
 Whiting, H. C., M.D....1903-
 Whiting, Mrs.1903-
 Whittemore, Rev. N. C..1896-
 Whittemore, Mrs.1906-
 Winn, Rev. G. H.....1908-
 Winn, Rev. Roger E....1909-
 Winn, Mrs.1909-

